

## IN NOMINE JESU

### MINISTRY OF A NEW COVENANT

Hear again the Word of God for this twelfth Sunday after Trinity:

*[God] also made us sufficient as ministers of [the] new covenant, not of Letter but of Spirit; for the Letter continues to kill, but the Spirit continues to make alive.<sup>1</sup>*

**Grace be unto you, and peace from God our Father and the Lord Jesus Christ.**

This week's Epistle reading, with a clarity that matches last week's, shows the Church, and the Christians within her, the right and proper distinction between God's Law and God's Gospel. It also preserves the holiness, truth, and glory of both the Law and Gospel in their proper realms. It is a fitting text for this new division of the long green Trinity season of the Church Year.

Perhaps more than any other teaching in the Christian Church, the right and proper distinction between the Law and Gospel is critical to the faith and life of individuals and congregations (the two belong together). This is the task, in particular, given by God to the Office of the Holy Ministry. For a pastor to err in teaching or preaching either Law or Gospel brings the very real possibilities of either self-security or terror of uncertainty in the hearers of the Word. Neither is an happy prospect.

The one whose conscience is struck with terror by the same Word may actually be led by such terror to seek refuge in the Gospel. That is, one who suffers a guilty

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<sup>1</sup> II Corinthians 3:6.

conscience and turns to God in Christ for forgiveness, is placed by God, in that forgiveness, back on the correct path to salvation and blessed eternal life. However, the person who becomes self-sufficient with regard to the Gospel, by holding to their own keeping of the Law for salvation, is at greater risk of falling from the faith into eternal condemnation. Therefore, this section of the sermon is specifically proclaimed to you who will do as the people of ancient Israel did when hearing the summation of the Old Covenant from Moses:

*“Condemned is each man who does not remain in all the words of this Torah.”*

*And the people shall say, “Amen!”<sup>2</sup>*

Watch out, you who just said, “Amen.” Automatic responses can be bad, as well as good. An “Amen” to that condemnation affirms, at the very least, that you will perfectly keep all the words engraved on these two tablets under the cross. Look at them carefully, and recall the deeper clearly revealed meanings behind them, and ask yourself, “Have I done that perfectly?”

Those tablets symbolize the Old Covenant, one which was given by God to show the people that they could not keep it perfectly. Those words are placed there, under the cross, to display the need for sacrifice, blood-spilling unto death, to show that their sting has been taken away– but not their glory.

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<sup>2</sup> Deuteronomy 27:26 (LXX and BHS used for translation).

Those engraved words are the Word of God. Therefore they remain holy, right, pure and glorious. But their glory was to last only for a while, to fade when the unending glory of the more perfect covenant, that of the perfect Man, was to be established. That is why, above the stone etched glory of those symbols of the bloody Old Covenant, stretches the arms of the wood-hewn blood-stained New Covenant.

You who have been, are, or will be, troubled by the proclamation of God's glorious, holy Law, are to look to the preaching/teaching of God's glorious, holy Gospel for forgiveness, salvation and eternal life. The Law that convicts, condemns and kills your Old Adam is overshadowed by the Gospel that acquits, frees and enlivens your New Adam. There is power in images, and rightly placed, they communicate volumes more than mere human words can convey.

The glorious image of the cross – especially if one envisions the lifeless Body of the only Man born with original righteousness before God hanging upon it – rises over the glorious image of the Law. Those images have been deliberately placed to bring consolation, peace and security to those who are troubled by their sins. Yet, they remain to strike terror in those who continue to try to keep the Law on their own. That is why the section of Paul's fourth letter of record to the Church at Corinth continues with his inspired thoughts about the Spirit writing on tablets of flesh not stone,

*Not that from ourselves we have any sufficiency to reckon anything as [being] from ourselves, but our sufficiency is from God...<sup>3</sup>*

Those words negate, remove, the affirmation of the “Amen,” that the ancient Israelites spoke when the Torah, the Old Covenant was read to them. The New Covenant takes away any self-sufficiency that the people of God may try to cling to, and places us on the complete sufficiency of Christ for keeping the glorious covenants. No longer are the faithful called by the true messengers of the Word of God to ratify their own condemnation when they, you, we, fail to keep all the words of the Old Testament. Thanks be to God!

God knew that His people, the eye-witnesses of His glory – in cloud, thunder, lightning, earthquake – God knew that they could not *remain in all the words of this* Old Covenant. Even when they affirmed, as all said, “Amen!” the curse upon their own failures to keep the Law, God was working His plan to remove the curse!

How wonderful and glorious is that?! While the people were still sinning by saying they could keep all the words of the Old Covenant Law, God in Himself was working to bring about the removal of the condemnation! In His time, according to His pure, holy and glorious wisdom, this was accomplished. The Old faded away and the New arose to shine forever. To affect the reality of the greater glory of the New Covenant in the hearers of His Word, God established the ministry of His New

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<sup>3</sup> II Corinthians 3:5.

Covenant, not with those called to shed blood, but those who would proclaim the Blood once shed! That is the wonder behind the theme for this week:

*[God] also made us sufficient as ministers of [the] new covenant, not of Letter but of Spirit; for the Letter continues to kill, but the Spirit continues to make alive.<sup>4</sup>*

The servants of the Word, whom we call pastors, were called by God, and are equipped by God, to declare and administer the New Covenant. Our ministry is to proclaim, until Christ comes for the final time, the glory, holiness and purity of God that were shown when He took the burdens of the Old Covenant upon Himself and bore them into death –for the whole world, and especially for those who continue to believe.

[An aside is necessary here to display the richness of the Apostle’s inspired construction of this section of this letter to the Corinthians. There is a phrase repeatedly having been pronounced this morning. It is “new covenant.” Where else are those two words paired in the exact manner and order in the Bible? Two parallels have been noted since at least the early fourth century. They are in Luke and First Corinthians. Do you know how the pair fit in those texts? They are from the mouth of Jesus, and read respectively, *this is the cup of the new covenant in My blood<sup>5</sup>...and this is the cup of the new covenant that is in My blood...<sup>6</sup>* These parallels are not mere

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<sup>4</sup> II Corinthians 3:6.

<sup>5</sup> Luke 22:20b.

<sup>6</sup> I Corinthians 11:25b.

coincidences. They are proclamations of the truth of the New Covenant, in the Blood of Christ Jesus, given to the people of God to drink, in reality, in remembrance, into the forgiveness of sins and strengthening to life everlasting. You are; of course, free to draw a different conclusion from those parallels. But you will be wrong! Turn and believe the Gospel.]

Asides aside, the people of the New Covenant return to the next verse of Paul's letter, which provides further clarification about the ministry of God in the more glorious, unending, era:

*But if the ministry of {the} death became engraved in writings on stones in glory, so that the sons of Israel did not have power to gaze upon the face of Moses on account of the glory of his face, which [glory] was continually fading away, how much greater will the ministry of the Spirit not be in glory?<sup>7</sup>*

The Apostle, writing to people familiar with the style of logical argumentation that runs from the lesser to the greater, compares the real, but passing, glory of the Old Covenant with the unending glory of the New Covenant. In no way do his words remove or diminish the glory of the Old Testament. Yet, that very glory was designed by God to pass away to make way for the greater glory. The direct reference to the glory that shown on the face of the Old Covenant messenger, that which faded every time he was away from the Presence of the Living God, is used to show that the holy, perfect, right, just and glorious Law inscribed by the Finger of God would someday be

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<sup>7</sup> II Corinthians 3:7-8.

replaced. Then the ministry of the Spirit, that of the New Covenant, inscribed on hearts by the Finger of God through the means He chose – the purely preached Word and rightly administered Sacraments – that ministry has a glory that will never fade. No longer would the preacher(s) of God’s covenant have to go about with veiled faces because God’s glory was fading from them. No, then, now, in the establishment of the New Covenant, by Christ, in His faith, in His blood, the faces of those who see God face-to-face reflect the glory of God. (How more intimate a contact could one desire than God touching the face, the lips, and the mouths of the people of His New Covenant with His blood?) Oh, do you comprehend now the settled argument about the fullness of the Lord’s glory for you, in you, and through you in these words?

*For if the ministry of the condemnation [held] glory, how much greater [in] glory the ministry of the righteousness surpasses it. For even it was not glorified - the thing having been glorified - in this respect, because of the continually surpassing glory; for if the one was continually passing away on account of glory, then much greater [is] the one continually remaining in glory.<sup>8</sup>*

There is the proclamation of the ministry of the New Covenant. Now, look to the those images of cross and stone. See in them the unending glory of the Son hanging over the now blood-veiled glory of the Tablets. The glory of the Law is continuing to pass away for those who remain in the One Whose glory will never end. The Law kills but the Spirit, through the Gospel, makes alive!

**The peace which passes all understanding guard your hearts and minds in Christ Jesus.**

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<sup>8</sup> II Corinthians 3:9-11.

Trinity XII (LUTHERAN SERVICE BOOK One-year series)

Isaiah 29:17-24; II Corinthians 3:4-11; Mark 7:31-37

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*Pastor Michael A. Morehouse*

**SOLI DEO GLORIA**

Additional Notes:

Πεποίθησιν **δέ** τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν θεόν οὐχ ὅτι ἀφ' ἑαυτῶν ἱκανοί ἐσμεν  
λογίσασθαί τι ὡς ἐξ ἑαυτῶν ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ

ὃς **καὶ** ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης οὐ γράμματος ἀλλὰ πνεύματος

τὸ **γὰρ** γράμμα ἀποκτένει τὸ **δέ** πνεῦμα ζωοποιεῖ

Εἰ **δέ** ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ ὥστε μὴ  
δύνασθαι ἀτεινίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ  
τὴν καταργουμένην πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;

εἰ **γὰρ** τῇ διακονίᾳ τῆς κατακρίσεως δόξα πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης  
δόξη

**καὶ γὰρ** οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει εἵνεκεν τῆς ὑπερβαλλούσης δόξης

εἰ **γὰρ** τὸ καταργούμενον διὰ δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ.<sup>9</sup>

In commenting on Psalm 68:11, Dr. Luther writes,

“In the present verse God says that He will give a host of evangelists. This we find confirmed in 2 Corinthians 3:6, where St. Paul says: “We are preachers not of the letter but of the Spirit,” i.e., preachers of grace and not of the Law. This came to pass in the apostles and their successors throughout the world. God blessed the world with a host of these, dispatching them into all the world, as befits the time of grace.”<sup>10</sup>

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<sup>9</sup>Aland, B., Aland, K., Black, M., Martini, C. M., Metzger, B. M., & Wikgren, A. 1993, c1979. *The Greek New Testament* (4th ed.) . United Bible Societies: Federal Republic of Germany

<sup>10</sup>Luther, M. 1999, c1956. *Vol. 13: Luther's works, vol. 13 : Selected Psalms II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works. Concordia Publishing House: Saint Louis

Commenting on Luke 1:50, Dr. Luther writes,

““He who is mighty.” Truly, in these words she {Mary} takes away all might and power from every creature and bestows them on God alone. What great boldness and robbery on the part of so young and tender a maiden! She dares, by this one word, to make all the strong feeble, all the mighty weak, all the wise foolish, all the famous despised, and God alone the Possessor of all strength, wisdom, and glory. For this is the meaning of the phrase: “He who is mighty.” There is none that does anything, but as St. Paul says in Ephesians 1: “God accomplishes all in all,”<sup>29</sup> and all creatures’ works are God’s works. Even as we confess in the Creed: “I believe in God the Father, the Almighty.” He is almighty because it is His power alone that works in all and through all and over all. Thus St. Anna, the mother of Samuel, sings in 1 Samuel 2:9: “Not by might shall a man prevail.” St. Paul says in 2 Corinthians 3:5: “Not that we are sufficient of ourselves to claim anything as coming from us; our sufficiency is from God.” This is a most important article of faith, including many things; it completely puts down all pride, arrogance, blasphemy, fame, and false trust, and exalts God alone. It points out the reason why God alone is to be exalted—because He does all things. That is easily said but hard to believe and to translate into life. For those who carry it out in their lives are most peaceable, composed, and simple-hearted folk, who lay no claim to anything, well knowing it is not theirs but God’s.”<sup>11</sup>

### **Book of Concord References:**

3:4-12 (535.71)

“But since the question is asked concerning the efficient cause (that is, who works these things in us, from where man acquires these things, and how he comes by them),<sup>3</sup> our doctrine answers this way: Man’s natural powers cannot contribute anything or help in any way (1 Cor. 2:4-12); 2 Cor. 3:4-12) to bring it about that God in his immeasurable kindness and mercy anticipates<sup>4</sup> us and has his holy Gospel preached to us, through which the Holy Spirit wills to work such conversion and renewal in us, and through the preaching of his Word and our meditation upon it kindles faith and other God-pleasing virtues in us, so that they are gifts and works of the Holy Spirit alone.<sup>72</sup> This doctrine directs us to the means through which the Holy Spirit wills to begin and accomplish all this, reminds us also how he preserves, strengthens, and increases these gifts, and admonishes us not to receive this grace of God in vain but to exercise ourselves in considering what a grievous sin it is to hinder and resist such operations of the Holy Spirit.”<sup>12</sup>

3:5 (470.3)

“2. Likewise we believe, teach, and confess that man’s unregenerated will is not only turned away from God, but has also become an enemy of God, so that he desires and wills only that which is evil and opposed to God, as it is written, “The imagination of man’s heart is evil from his youth.”<sup>3</sup> Likewise, “The mind that is set on the flesh is hostile to God; it does not submit to God’s law, indeed it cannot.”<sup>4</sup> As little as a corpse can

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<sup>29</sup> Cf. p. 324.

<sup>11</sup>Luther, M. 1999, c1956. Vol. 21: *Luther's works, vol. 21 : The Sermon on the Mount and the Magnificat* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works. Concordia Publishing House: Saint Louis

<sup>3</sup> This discussion was designed to answer Victorine Strigel’s theory of the mode of acting that unregenerate man possesses. In philosophical terms the question centered around the *causa efficiens*: Is God the sole efficient cause of man’s conversion, or does man have a *modus agendi*?

<sup>4</sup> The German has *zuvorkommen*, the Latin *praevenire*; the original meaning is preserved in the Augustinian expression “prevenient grace.”

<sup>12</sup>Tappert, T. G. 2000, c1959. *The book of concord : The confessions of the evangelical Lutheran church*. Fortress Press: Philadelphia

<sup>3</sup> Gen. 8:21.

<sup>4</sup> Rom. 8:7.

quicken itself to bodily, earthly life, so little can man who through sin is spiritually dead raise himself to spiritual life, as it is written, “When we were dead through our trespasses, he made us alive together with Christ.”<sup>5</sup> Therefore we are not of ourselves “sufficient to claim anything as coming from us; our sufficiency is from God” (2 Cor. 3:5).<sup>13</sup>

### 3:5 (522.12)

“Thus Scripture denies to the intellect, heart, and will of the natural man every capacity, aptitude, skill, and ability to think anything good or right in spiritual matters, to understand them, to begin them, to will them, to undertake them, to do them, to accomplish or to cooperate in them as of himself. “Not that we are sufficient of ourselves to claim anything as coming from us; our sufficiency is from God” (2 Cor. 3:5). “They are all incompetent” (Rom. 3:12).<sup>9</sup> “My Word finds no place in you” (John 8:37). “The darkness comprehended it not” (John 1:5). “The unspiritual man does not receive (or, as the Greek word actually has it, does not grasp, take hold of, or apprehend) the gifts of the Spirit of God (that is, he has no capacity for spiritual things) for they are folly to him, and he is not able to understand them” (1 Cor. 2:14).<sup>13</sup> Much less will he be able truly to believe the Gospel, give his assent to it, and accept it as truth. For the mind that is set on the flesh (the natural man’s understanding) “is hostile to God; it does not submit to God’s law, indeed it cannot” (Rom. 8:7).<sup>14</sup> Summing up everything, what the Son of God says remains eternally true, “Apart from me you can do nothing” (John 15:5), and what St. Paul says is also true, “For God is at work in you, both to will and to work for his good pleasure” (Phil. 2:13). This appealing passage is of very great comfort to all devout Christians who perceive and discover a little spark and a longing for the grace of God and eternal salvation in their hearts. They know that God, who has kindled this beginning of true godliness in their heart, wills to continue to support them in their great weakness and to help them to remain in true faith until their end.”<sup>14</sup>

### 3:6 (260.59)

“If anyone argues, therefore, that the New Testament must have a priest who sacrifices for sin, this can only apply to Christ. The whole Epistle to the Hebrews supports this interpretation. We would be setting up other mediators besides Christ if we were to look for some other satisfaction that was valid for the sins of others and reconciled God.<sup>59</sup> Since the priesthood of the New Testament is a ministry of the Spirit, as Paul teaches in 2 Cor. 3:6, the only sacrifice of satisfaction it has for the sins of others is the sacrifice of Christ. It has no sacrifices like the Levitical which could be transferred to others *ex opere operato*; but it offers to others the Gospel and the sacraments so that thereby they may receive faith and the Holy Spirit and be put to death and made alive. The ministry of the Spirit contradicts any such transfer *ex opere operato*. Through the ministry of the Spirit, the Holy Spirit works in the heart. Therefore this ministry benefits people when he does work to give them new birth and life. This does not happen by the transfer of one man’s work to another *ex opere operato*.”<sup>15</sup>

### 3:6 (526.26)

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<sup>5</sup> Eph. 2:5.

<sup>13</sup>Tappert, T. G. 2000, c1959. *The book of concord : The confessions of the evangelical Lutheran church*. Fortress Press: Philadelphia

<sup>9</sup> Literal meaning.

<sup>14</sup>Tappert, T. G. 2000, c1959. *The book of concord : The confessions of the evangelical Lutheran church*. Fortress Press: Philadelphia

<sup>15</sup>Tappert, T. G. 2000, c1959. *The book of concord : The confessions of the evangelical Lutheran church*. Fortress Press: Philadelphia

“In the third place, Holy Scriptures ascribe conversion, faith in Christ, regeneration, renewal, and everything that belongs to its real beginning and completion in no way to the human powers of the natural free will, be it entirely or one-half or the least and tiniest part, but altogether and alone to the divine operation and the Holy Spirit, as the Apology declares.<sup>9</sup> <sup>26</sup> To some extent reason and free will are able to lead an outwardly virtuous life. But to be born anew, to receive inwardly a new heart, mind, and spirit, is solely the work of the Holy Spirit. He opens the intellect and the heart to understand the Scriptures and to heed the Word, as we read in Luke 24:45, “Then he opened their minds to understand the Scriptures.” Likewise, “Lydia heard us; the Lord opened her heart to give heed to what was said by Paul” (Acts 16:14). “For God is at work in you, both to will and to work” (Phil. 2:13). God “gives the repentance” (Acts 5:31; 2 Tim. 2:25).<sup>16</sup>

3:6 (562.22)

“Accordingly every penitent sinner must believe — that is, he must put his confidence solely on the Lord Jesus Christ, “who was put to death for our trespasses and raised for our justification,”<sup>3</sup> who “was made sin though he knew no sin, so that in him we might become the righteousness of God,”<sup>4</sup> who was “made our righteousness,”<sup>5</sup> and whose obedience is reckoned to us as righteousness in the strict judgment of God. Thus the law, as previously explained, is an office which kills through the letter and is a “dispensation of condemnation,”<sup>6</sup> but the Gospel is “the power of God for salvation to everyone who has faith,”<sup>7</sup> “a dispensation of righteousness”<sup>8</sup> and “of the Spirit.”<sup>9</sup> Dr. Luther very diligently urged this distinction in nearly all his writings and showed in detail that there is a vast difference between the knowledge of God which comes from the the Gospel and that which is taught by and learned from the law, since from the natural law even the heathen had to some extent a knowledge of God, although they neither understood nor honored him rightly (Rom. 1:21).<sup>17</sup>

3:7-9 (563.26)

“We believe and confess that these two doctrines must be urged constantly and diligently in the church of God until the end of the world, but with the due distinction, so that in the ministry of the New Testament the proclamation of the law and its threats will terrify the hearts of the unrepentant and bring them to a knowledge of their sin and to repentance, but not in such a way that they become despondent and despair therein. Rather, since “the law was our custodian until Christ came, that we might be justified by faith” (Gal. 3:24), and hence points and leads not away from but toward the Christ who is the end of the law (Rom. 10:4),<sup>25</sup> the proclamation of the Gospel of our Lord Christ will once more comfort and strengthen them with the assurance that if they believe the Gospel God forgives them all their sins through Christ, accepts them for his sake as God’s children, and out of pure grace, without any merit of their own, justifies and saves them. But this does not mean that men

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<sup>9</sup> Apology, XVIII, 7, 8.

<sup>16</sup>Tappert, T. G. 2000, c1959. *The book of concord : The confessions of the evangelical Lutheran church*. Fortress Press: Philadelphia

<sup>3</sup> Rom 4:25.

<sup>4</sup> 2 Cor. 5:21.

<sup>5</sup> 1 Cor. 1:30.

<sup>6</sup> 2 Cor. 3:6, 9.

<sup>7</sup> Rom. 1:16.

<sup>8</sup> 2 Cor. 3:9.

<sup>9</sup> 2 Cor. 3:8.

<sup>17</sup>Tappert, T. G. 2000, c1959. *The book of concord : The confessions of the evangelical Lutheran church*. Fortress Press: Philadelphia

may abuse the grace of God and sin against grace.<sup>26</sup> This distinction between the law and the Gospel is thoroughly and mightily set forth by St. Paul in 2 Cor. 3:7-9.”<sup>18</sup>

### 3:8 (621.29)

“It is Christ’s command that all in common to whom repentance is preached should also have this promise of the Gospel proclaimed to them (Luke 24:47; Mark 16:15).<sup>29</sup> And we should not regard this call of God which takes place through the preaching of the Word as a deception, but should know certainly that God reveals his will in this way, and that in those whom he thus calls he will be efficaciously active through the Word so that they may be illuminated, converted, and saved. For the Word through which we are called is a ministry of the Spirit — “which gives the Spirit” (2 Cor. 3:8) and a “power of God” to save (Rom. 1:16). And because the Holy Spirit wills to be efficacious through the Word, to strengthen us, and to give us power and ability, it is God’s will that we should accept the Word, believe and obey it.”<sup>19</sup>

### 3:8-9 (562.22)

“Accordingly every penitent sinner must believe — that is, he must put his confidence solely on the Lord Jesus Christ, “who was put to death for our trespasses and raised for our justification,”<sup>3</sup> who “was made sin though he knew no sin, so that in him we might become the righteousness of God,”<sup>4</sup> who was “made our righteousness,”<sup>5</sup> and whose obedience is reckoned to us as righteousness in the strict judgment of God. Thus the law, as previously explained, is an office which kills through the letter and is a “dispensation of condemnation,”<sup>6</sup> but the Gospel is “the power of God for salvation to everyone who has faith,”<sup>7</sup> “a dispensation of righteousness”<sup>8</sup> and “of the Spirit.”<sup>9</sup> Dr. Luther very diligently urged this distinction in nearly all his writings and showed in detail that there is a vast difference between the knowledge of God which comes from the the Gospel and that which is taught by and learned from the law, since from the natural law even the heathen had to some extent a knowledge of God, although they neither understood nor honored him rightly (Rom. 1:21).”<sup>20</sup>

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<sup>18</sup>Tappert, T. G. 2000, c1959. *The book of concord : The confessions of the evangelical Lutheran church*. Fortress Press: Philadelphia

<sup>19</sup>Tappert, T. G. 2000, c1959. *The book of concord : The confessions of the evangelical Lutheran church*. Fortress Press: Philadelphia

3 Rom 4:25.

4 2 Cor. 5:21.

5 1 Cor. 1:30.

6 2 Cor. 3:6, 9.

7 Rom. 1:16.

8 2 Cor. 3:9.

9 2 Cor. 3:8.

<sup>20</sup>Tappert, T. G. 2000, c1959. *The book of concord : The confessions of the evangelical Lutheran church*. Fortress Press: Philadelphia